

LETTERS

ON

RELIGIOUS RETIREMENT,

MELANCHOLY,

AND

ENTHUSIASM.

———Dî ne hunc Ardorem mentibus addunt,
Euryale ? an sua cuique Deus fit dira Cupido ?

VIRG.

L O N D O N :

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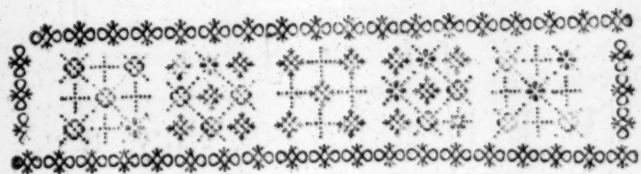
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TO
THE RIGHT REVEREND
WILLIAM
LORD BISHOP OF
GLOUCESTER.

My LORD,

 I HAVE no other motive for offering Your LORDSHIP the following Letters, than because they co-operate, however feebly, with your own writings in the defence of *rational* Religion.

Well

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Well intended as they are,
I hope they will not be altogether unacceptable to your LORDSHIP ; and that they may be serviceable to mankind, in preventing the delusions of Faticism, is the only wish of,

My Lord,

YOUR LORDSHIP'S

Most obedient Servant,

JOHN LANGHORNE.

And he spake many things unto them in parables; saying, Behold, a sower went out to sow; and when he sowed, some seeds fell by the way side, and the fowls came and devoured them up. Some fell upon stony places, where they had not much earth, and forthwith they sprung up, because they had no deepness of earth. And when the Sun was up, they were scorched; and because they had no root, they withered away. And some fell among thorns, and the thorns sprung up and choked them. But other fell into good ground, and brought forth fruit, some an hundred fold, some sixty fold, some thirty fold. Who hath ears to hear, let him hear.

MATT. xiii. 3—19.

IN this parable our Lord gives an account of the reception that his Gospel would meet with in the world, according to the different characters of those to whom it would be proposed. It may, therefore, be

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considered as a prophecy; and it is a prophecy verified by all history, and indeed by the observation of every day; announcing to us, that the effects of religious truths, and of religious impressions of all kinds, depend upon the disposition of mind with which they are received; so that, though the doctrines of the gospel be the same things in themselves, the consequence of the general promulgation of them will be very various.

Our Lord seems to lay peculiar stress on the doctrine of this parable, by closing it with saying, *He that hath ears to hear, let him hear*; and if we properly attend to it, we shall find that it abounds with the most important instruction, both to those who preach the gospel, and those who hear it. At present I shall consider it in no more than one single point of view, endeavouring to illustrate and inculcate one important truth plainly intimated to us in it, viz. that all the benefit we are authorized to expect from the gospel arises from the natural effect that
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the great truths and motives of it are calculated to produce upon the mind; that the interposition of the Divine Being in the dispensation of the gospel consists solely in imparting those truths, and suggesting those motives, and not at all in giving any supernatural efficacy to the truths or motives after they are presented.

Our Lord evidently compares himself, and his apostles, to persons who merely sow good seed (which the earth could not bring forth of itself) and this they are represented as scattering promiscuously, without distinction of places or soils, which were just as nature, or previous circumstances, had made them. Consequently, where the soil was previously well disposed to receive it, the produce was ample; but where it was, on any account, indisposed, the produce was insignificant, or none at all.

The preachers of the gospel, here exhibited in the character of husbandmen, are not represented as altering the quality or

condition of the soil itself; and therefore we find that the gospel was sometimes a favour of life, and at other times of death. So though it is elsewhere compared to *light*, which is generally a very welcome thing, yet some are said to *hate this light, because their deeds were evil*. Also, though the evidences of the divine mission of Christ were fairly and equally proposed to all; yet our Saviour says, that they only who *do the will of God*, i. e. those who are upright and previously well disposed, *shall know of the doctrine, whether it be of God*. Others would be so prejudiced, that the strongest evidence would not be properly attended to, and therefore could not have its proper effect; in so much that he expressly tells these bigoted Jews, that *they would not come to him that they might have life*; and applying to them a prophecy of Isaiah, he represents them as so far infatuated by vicious prejudices, that it was *not in their power* to receive the Gospel. And unless they had had better dispositions of mind, which he did not pretend to give them, it was really and truly impossible.

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In another parable our Lord compares human nature not to the *soil*, as in my text, but to a *fig-tree* growing in it, Luke xiii. 6--9, and in this the nature or quality of the *tree* itself is represented as unaltered, except by the effect that *digging round it* and *dunging it* might produce.

A certain man had a fig-tree planted in his vineyard, and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig-tree, and find none; cut it down, why cumbereth it the ground. And he, answering, said unto him, Lord let it alone this year also, till I shall dig about it, and dung it. And if it bear fruit, well; and if not, then after that thou shalt cut it down.

In both these parables, you see (and I doubt not it will be found to be the same in every other, in which the reformation and instruction of men are represented) the *nature of man* is supposed to be a thing that is never operated upon by the divine power

immediately, but always through the medium of certain means, without the mind, naturally adapted to that end. When man is the *soil*, nothing is done to it besides scattering proper seed upon it, and this seed will take root, or not, according to the previous quality and state of the soil; and when man is a *tree*, nothing is done to *that*, but only to the soil in which it grows; so that tho' the figures are different, the meaning of the two parables, the instruction we are led to derive from them, is the same; and if we attend to it, we shall find it to be very important indeed, such as, when fully apprehended, cannot fail to alarm and to arouse us to the utmost.

We clearly learn from them, that the agency of God upon the minds of men, though real, and constant (*for in him we live, and move, and have our being*) is not *immediate*, or *miraculous* (for if it were immediate, it would be the same thing with what we do term miraculous) but always through the medium of the natural means of instruction and reformation; and consequently

quently that, without proper *opportunity*, and especially without proper *time* for those means to produce their effect, no change is to be expected.

Ministers, therefore, may learn that, under God, who is the author of nature, and by whose agency all causes produce their proper effects, every thing depends upon their labours with their people, and that they can do nothing without labour; and the people may be apprized that, without their own earnest endeavours, concurring with the instruction and admonitions of their ministers, and other means of virtue and religion, they cannot receive any real benefit.

But ministers may likewise learn for their comfort, that, since all the laws of nature, and among them those to which the human mind is subject, are uniform, and consequently all causes never fail to produce an adequate effect, according to the circumstances in which they operate; if their admonitions be proper in themselves, and seasonably

sonably applied, their labour can never be wholly in vain. They will always have more or less effect, and therefore they may go through with their pious labours with cheerfulness and good hope.

And the people, likewise, impressed with the same persuasion, will attend upon the word of exhortation, and diligently apply themselves to all the means of religion; assuring themselves that, whether the effect of their application be visible or not, it is not lost. Their characters are really improving; and by a steady perseverance in receiving proper nourishment, they cannot fail (tho' insensibly, if the state of their minds be compared at short intervals) to *grow in grace*, till they come to the *full measure of the stature of Christ Jesus our Lord*.

Whereas, without this persuasion concerning the uniformity of the laws of nature respecting our minds and their affections, ministers and people will both be subject to great occasional despondence, whenever present

sent appearances happen not to be favourable; and some, in consequence of not always feeling (and it is impossible they should at all times feel) a lively sense of religious impressions, will abandon themselves to despair.

We shall learn to respect the laws of nature the more, if we consider the extraordinary provision that the author of nature has made to preserve their uniformity, and to supersede the necessity of the frequent violation of them; which he has done by means of occasional and seasonable miraculous interpositions. In fact, the proper use of miracles has been to make more miracles unnecessary. Also, miracles have generally respected the *external world*, and have had their effect on the minds of men in a natural and regular manner; and, therefore, they have produced very different effects according to the previous different states of men's minds. And indeed, all external miracles, all that appear to have ever been provided in the history of the various dispensations of God to man, have been insignificant, and the whole plan of them

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was idle and absurd, if it was necessary that *internal miracles* should be wrought also.

If moral impressions were made upon men's minds by an immediate divine agency, to what end has been the whole apparatus of *revealed religion*. For what rational purpose were all the miracles wrought by Moses, by Christ, and by the apostles (the only object of which was to impress the minds of men with a conviction of the divine mission of certain teachers of religion, and, thereby, of the credit that was due to their instructions, in order, finally, that such instructions might the more easily produce that excellence of moral character which, in the epistle of St. Peter, is called a *divine nature*) if the Divine Being had, after all this, still found it necessary to produce this excellent disposition and character by his own immediate agency.

Has not God, at all times, the most intimate access to the minds of men; and cannot he who made us at first, new-make us,
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and new-mould us, as he pleases. Is it not in his power, by a word, a volition, that word and energy by which *he spake and it was done*, by which *he commanded, and the whole creation stood fast*, to change the hearts of the worst of men in an instant, and make them breathe the spirit of the purest angels; and cannot he preserve them in this state of sinless purity and excellence to all eternity? Certainly this, and every thing else that is possible in itself, is within the compass of his almighty power.

But, notwithstanding this, it is evident from fact (whether we shall be able fully to comprehend the reason of it or not) that he has not thought proper to work in this manner. And though it is his wish that *all men should be saved*, and *he wishes not the death of any sinner*, but *had rather that they should repent and live*, he does not think proper to work miracles on the minds of men for this purpose; but only provides *authoritative instruction*, and proper *motives*; which, being addressed to the mind, operate upon it in an uniform and regular manner.

Thus,

Thus, when the old world became abandoned to wickedness, he only sent Enoch and Noah to preach to men; but he thought proper to destroy them all, perhaps by a proper miracle, rather than reform them, as he might have done, by his own immediate agency.

When the Israelites fell into idolatry, and the many horrid vices at that time inseparable from idolatry, he sent prophets from time to time to admonish them of various impending calamities. But when those admonitions had no good effect, he always thought proper that the threatened calamities, as famine, pestilence, war, or captivity, should actually overtake them, rather than give (as with a volition he might have done) a supernatural effect to the warnings and exhortations of his servants, by his own influence upon their minds.

So also when God had compassion on the whole world lying in wickedness, and irrecoverably sunk in superstition and vice, all
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that he did to reclaim them was to send the gospel among them. And whatever moral good has been produced in the world by it, has been by natural means, and, to all appearance, by no other means whatever; these being fully adequate to the effect: and wherever the publication of the gospel, and of the great truths and motives of it, has failed to produce good effects, they have not been produced at all, but men continue wicked and abandoned, doomed to certain destruction.

Our Lord even wept over Jerusalem, desiring, with the greatest affection and earnestness, to reclaim the inhabitants of it, and prevent their impending calamities; but his labours, and those of the apostles, failing of success (that infatuated people continuing in their obstinate impenitency and unbelief) God did not interpose any farther; and tho' the Jews are stiled his *peculiar people*, he gave them up to the vengeance of the Romans, and made their calamities the most dreadful, and of the longest continuance, of any that are recorded in history.

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We may assure ourselves, therefore, that God, notwithstanding the love that he bears to men, as his offspring, will certainly suffer them to perish, and undergo the pains of hell, whatever they are, rather than save them from that punishment when they die impenitent ; and also, that he will suffer them to die impenitent, rather than employ any other than the usual natural means of their repentance and reformation. So sacred with him are his established laws of nature.

We read of our Lord's giving sight to the blind, limbs to the maimed, and the use of reason to those who were deprived of it ; but never of his giving a *sound mind*, in a moral sense, to those who were destitute of that. For this, though the greatest of all purposes, he made use of nothing but instruction and admonition. He used no other means either to disarm the malice of his enemies, or to correct the imperfections of his best friends. Otherwise Judas would never have betrayed him, nor would Peter have denied him.

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It might seem a matter not unworthy of divine interposition, to shorten, or at least to alleviate in some measure, the extreme sufferings of so excellent a person as our Saviour; and the wisdom of the world was so much offended at the thought of a *suffering Messiah*, that in the early ages of christianity, great numbers could not be reconciled to the thought, and therefore maintained that our Lord suffered only in appearance, when in reality, he felt no pain; and some in modern times have supposed that he put an end to his own life, before he could have been released from his pains in the course of nature. But, according to the plainest evidence of history, his death was as properly the natural effect of pain and torture, in the exhausted state to which he was previously reduced, especially by his agony in the garden, as that of any criminal who is now impaled, or broken on the wheel. And indeed the notion of our Lord's availing himself of his miraculous power, to alleviate or shorten his own sufferings, could not but have the very worst effect upon the minds of those who should
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be called to suffer in his cause, and who must know that they were not possessed of any such advantage.

Lastly, God has been pleased to suffer the christian religion to be exceedingly debased by a mixture of heathen opinions and superstitions, and a power to be assumed in his church so contrary to the genius of it, as to be termed, in the language of prophecy, *anti-christian*, rather than interfere to prevent the operation of natural causes, tending to introduce those corruptions, and to establish that enormous power. And though the Divine Being has resolved to reform his church, to put a period to those abuses, and to overturn that usurped authority, he does it only by means of natural causes; by providing, in the usual course of things, a better understanding of the scriptures, an increase of knowledge of various other kinds, and a juster sense of men's natural rights and privileges. These causes have been operating some centuries, and will, no doubt, at length accomplish the great ends for which they were provided.

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But these means of reforming the christian church, and restoring it to its pristine purity, are, in all respects, *natural*, and by no means do they come under the description of miracles. Yet we do, and ought to bless God for the Reformation.

It will be said that, according to the plainest language of the scriptures, God *does* work upon the minds of men, and that the success of the preaching of the gospel is, in a particular manner, ascribed to it. Does not Paul say, (1 Cor. iii. 6.) *I have planted, and Apollos watered, but God gave the increase?*

I answer, that this representation is undoubtedly and most strictly true. The success of the gospel is certainly the work of God; but the question is, whether, in this, he works *with*, or *without*, *natural means*; and it is not the less his work, because he employs certain means adapted to answer his purposes. His agency is just as complete on one supposition as on the other. All the difference respects the mode or manner
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of his operation; and it becomes us to look at all times beyond all second causes, to the ultimate and proper cause of all good, which is God only. For strictly speaking, as our Lord himself observed, *There is none good but one, that is God*; all other goodness being only the effect of his.

In this case, is not the gospel itself called *the gospel of God*, because he gave it? Was it not by his appointment that Paul preached it at Corinth, and that Apollos watered it there; and if, after this, the natural effect of the Corinthians hearing the gospel was their receiving and profiting by it, is not the whole to be ascribed to the God of Nature, and providence? Without that constitution of nature, by which their minds were disposed to receive the truths of the gospel, and without the providential events of Paul planting the gospel, and Apollos watering it, the Corinthians had been mere heathens still.

That this language is only the same in which the pious writers of the scriptures describe

describe all the events of providence, overlooking all second causes, and regarding the primary cause only, is evident from numberless passages. Does not the Psalmist, (Psalm civ. 27) represent all the beasts of the field as *waiting upon God, that he may give them their meat in due season. That thou givest them, says he, they gather. Thou openest thine hand, they are filled with good.*

But does God feed wild beasts by miracle, as he fed the Israelites in the wilderness? By no means; though the language, literally interpreted, would denote as much. His feeding them is in the common course of providence, by giving them natural powers for seizing their prey, and thus enabling them to provide for themselves. And very often, not being able to meet with proper food, or being disabled by accidents from seizing it, they actually starve and perish.

In the same manner, therefore, we ought to interpret what is said of God's giving the increase when Paul planted, and Apollos wa-

tered; and also what is said of Lydia, Acts xvi. 14. viz. that *God opened her heart, that she attended to the things that were spoken by Paul*. By a train of previous circumstances and impressions, all under the direction of providence, she was disposed to receive the preaching of Paul with due attention, and without prejudice.

We are instructed to pray that God would give us, *day by day, our daily bread*, and it is from God that we *do* receive our daily bread; but it is only in the natural course of things, and by the use of proper means for procuring it for ourselves. We are also authorized to pray that God would *create in us a clean heart, and renew in us a right Spirit*; and if we have a clean heart, and a right spirit, we ought to ascribe that to God also, and not, as the heathen Stoics did, to themselves, exclusively of God. But God gives us good dispositions of mind as he gives us our daily bread, in a natural, and by no means in a supernatural manner; it is by the help of means adapted to impress our minds, and never without

out them. The language of scripture is uniform, and exactly similar in both these cases, and therefore is certainly to be understood in the same manner.

If we admit any other interpretation of such language as this, we shall ascribe moral evil to the immediate divine agency, as well as moral good. For God is as expressly said to *harden the heart of Pharoah*, as to *open that of Lydia*; whereas there does not appear to have been any occasion for a miracle to harden the heart of Pharoah. He acted just as other bad men, blinded by their passions and by their interest, in similar circumstances, still act; and his hardness and obstinacy answering the most important purposes in the plan of Divine providence, it was, for that end, no doubt, permitted to take place.

In sickness we always do, and ought to pray for health; but we never expect that God will interpose by miracle to relieve us. When limbs are to be amputated, and other operations in surgery are to be per-

formed, we look up to God, but at the same time we never fail to have recourse to the hand of a skilful surgeon.

Even when the Divine Being has addressed himself to the mind of man in a supernatural manner, as in the gift of prophecy, it does not appear that such communications have ever affected the moral character of those who were the subjects of them, any farther than such communications tended, in a natural way, to produce that effect. Balaam was a bad man, though he was a prophet; and though Saul was for a time among the prophets, his character was not altered, but he continued the same man to the end of his life.

The apostle Paul was converted to christianity by the miraculous appearance of Christ to him; but it does not appear that his temper of mind was changed by it, otherwise than a full conviction of the truth of christianity naturally and necessarily made a change in him. He still possessed the same vehemence of temper, the same zeal and ardour of
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of mind, though in a different cause. He became, no doubt, a much better man upon the whole, than he would have been if he had continued a Jew, but it was in consequence of being actuated by better principles, and of being subjected to more favourable influences. It should be considered that, instead of inflaming his hatred of men by the practice of persecuting them, he would have the best opportunity of improving in meekness, patience, and a love of the brethren, in consequence of being himself persecuted along with them. Thus would his superior virtues naturally arise from his being in circumstances peculiarly favourable to the acquisition and growth of them.

The cure of madness, called, in the language of scripture, *the casting out of dæmons*, (to the malignant influence of which that disorder was usually ascribed) and also the gift of tongues, were miracles that immediately respected the minds, or the mental faculties of men, but they were not of a moral nature. It no more followed that a man

restored to the use of his reason would be a good man, than one that was restored to his health, or the use of his limbs. Paul expressly supposes that a man might have the gift of tongues, and yet not have charity; and not only to those who were the subjects of miracles, but even to some of the workers of them, our Lord himself assures us he will say, *I know you not; depart from me ye workers of iniquity.*

Prayer for good dispositions of mind is proper on the idea of God being the real giver of all the good we receive, though in the usual course of nature, of which he is the author; and also more especially of his realizing to us that character of *parent* and *guardian*, which he has condescended to assume. And if he *has* provided that our reasonable requests shall actually be granted, it is the very same thing to us, whether this be brought about by his mediate or his immediate agency. He is still the giver, and the only difference is in the manner of bestowing the gift. It is to God that we ought always to look

look for the supply of all our wants, corporeal or mental, and to him should our gratitude be expressed; for the gospel and all its effects, as well as for food and raiment. And we actually receive blessings of both these kinds, viz. spiritual and temporal, in the same manner. It is always through the channel of some natural means, and never, at least, in this age of the world, by miracle.

Let us, therefore, look up to God for every thing, but always in the use of proper means; and let us beware of deceiving ourselves, as too many do, by expecting any end whatever, especially a proper temper of mind, necessary to qualify us for future happiness, without the diligent use of such means as he has prescribed for that purpose. If God had thought proper to work, and gain this end, by miracles, there would have been no occasion whatever for preaching, for the gospel itself, or even for the practice of virtue, which is the end of the gospel, and of the preaching of it. For, as I have, indeed, observed already, could
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not the Divine Being change the hearts of the most profligate of men the moment they were to enter another world, and fit them as completely for the enjoyment of heaven, as if he had made them go through all the difficulties, trials, and discipline, of a virtuous life? But as we are well assured that God *will not* do this, though he is certainly able to do it, we may be equally assured, that the hearts of none will be thus miraculously changed in an instant, as many suppose, at any period of life. A real change of character, from vice to virtue, is only to be effected in a natural, and consequently in a gradual manner.

If this doctrine be true (and the whole tenor of scripture and reason confirm it) the doctrine of *instantaneous conversion* is altogether a most dangerous delusion. Buoyed up by this vain hope, men continue in sin, fancying they can be converted at the very hour of death; and though they are even brought to the gallows by their crimes, even from thence they pretend to be sure of going to heaven.

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But if there be any such thing as an *established course of nature*, if our minds be subject to any regular laws and influences, and if changes of mind are made in no other manner than by the natural influence of the objects presented to them, and by the circumstances in which men are placed (which certainly corresponds to fact) *time* must be requisite to form any character. A *character* is a thing of slow growth, but of a firm constitution. The rudiments of it are formed early, while the mind is sensible to impressions of all kinds; but when once it is formed, it is with great difficulty indeed that it receives any material and lasting change.

Ministers therefore should bestow their labour chiefly on the *young*, instructing them in the principles of religion, inculcating good maxims, forming them to good habits, and making every thing in religious discipline familiar to them. This is bending the oak while it is pliable, and while the task is not difficult. But, with respect to persons advanced in life, all that we can hope to do is

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to palliate excesses, and prevent enormities. The character, the general temper, and turn of mind, are fixed, and can no more be made to bend to our efforts, than an oak of some growth and standing.

I shall conclude with observing, that there are two things that we should principally attend to with respect to God, and both are of the greatest importance. The first is, the consideration of his universal presence, and his constant uncontrolled agency; and the second is, his acting by natural means, or in a regular manner. We must, in the first place, endeavour to see God in every thing, and to see every thing in God, that is, in its relation to him. We must habitually look beyond all second causes, considering them in no other light than as instruments in the hands of God, the only proper cause of all, and employed by him to accomplish, in the best manner, his excellent purposes.

But, in the second place, it is almost of as much importance, that we consider God not as
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a being incapable of foresight, and acting as particular occasions and emergencies require, but as foreseeing every thing that can ever come to pass, and adapting means to ends from all eternity : as acting by general laws, and established rules, without ever deviating from them, except for great and extraordinary purposes; and then in such a manner as that his interposition shall be publickly known and acknowledged, so as to have the effect of proper miracles. And now, that God has sufficiently provided for the instruction and reformation of mankind by the gospel, we are to consider the age of miracles as over. And if we are not to expect miraculous interpositions in the external world, similar to those that were exhibited in the times of Moses and the prophets, or those that attended and promoted the first promulgation of the gospel, much less can we expect any miraculous influences on the minds of men ; which, in a moral sense, do not appear to have ever been the subject of miracles in former times. Indeed, in this sense they would have been a very improper subject

subject or theatre of miracles, on many obvious accounts.

Not to respect the general presence and agency of God is *practical atheism*. It is *living without God in the world*; and to expect his miraculous interpositions, and not to consider him as acting by general laws, is to encourage an *enthusiasm*, and a *delusion*, that is, in some cases, almost as dangerous; leading men to neglect the natural and only efficacious means of improving their characters, and to depend on certain supernatural impulses and feelings, of vague and uncertain description, and that cannot have any relation to moral virtue; which consists in a supreme reverence and love of God, an entire devotedness to his will, in doing and suffering, a disinterested love of his creatures, and our brethren, and a just self-government, equally favourable to both.

On the whole, the doctrine of *divine agency* and *divine influence*, respecting things spiritual, as well as temporal, is true, and in the highest degree

degree important. Our characters approach to perfection in proportion as we keep it in view, and they are debased and bad, in proportion as we lose sight of it. But the doctrine of a proper *supernatural influence* on the mind is false; and though, like most other false principles, it *may* be very innocent, not in fact superseding the use of the natural means of religion, it is always delusive, and in some cases highly dangerous.

Let this doctrine, therefore, teach us, as *individuals*, to cultivate above all things a spirit of *habitual devotion*, founded on the belief of the divine presence with us, and of his constant agency upon us, and upon all things. This is that *faith* which is the only sure anchor of the soul in a tempestuous world, or rather it is the wings on which we rise above the world, and approach to a state of union with God.

But let us carefully avoid indulging the vain and delusive imagination of an immediate and supernatural communion with God,
which

which is always the foundation of *spiritual pride*, and the bane of humble devotion and virtue. For there is no true devotion without the deepest humility, and what is sometimes not improperly called *self-annihilation*.

As *ministers and people*, let us bear in mind, on the one hand, that a congregation is a flock, that must be tended and fed; that food for the mind must be provided, received, and digested, like food for the body, and that we receive nourishment and strength from both in the same natural and gradual manner. We must therefore *labour for the bread that endureth to everlasting life*, as well as for *the bread that perishes*. And though we are to expect no success but in the diligent use of proper means, we must, at the same time, ascribe to God, and acknowledge that we receive from him (who has wisely and graciously adapted all means to their proper ends) both the bread that we daily eat, and the benefit we receive from the administration of the word, and ordinances of the gospel, both our growth in strength
and

and stature, and what is called our *growth in grace*.

Of him, and through him, and to him, are all things. To him, therefore, AND TO HIM ONLY, be glory for ever and ever. Amen.
Rom. xi. 36;

F I N I S.

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